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BULLETIN NO. 3

THE BROTHERHOOD OF MAN

Introductory Talk

FOREWORD

To the Mason, the Fatherhood of God is more than an idea, more than a theory. It is a conviction. Out of this conviction has grown another belief—that the sons of the same Father are brothers—the Doctrine of the Brotherhood of Man.

But the Brotherhood of Man needs interpretation. It has been an ethereal doctrine, having little practical application to the lives of Masons. It is a part of the work of the Masonic Service Association to bring this doctrine down out of the clouds of indefiniteness and make it live among men.

The principles taught in the degrees of Entered Apprentice, Fellow Craft and Master Mason which we have chosen as the basis for Masonry's interpretation of the Brotherhood of Man are

1. Religious Liberty.
2. Equality before the Law.
3. Equality of Opportunity.
4. Dignity of Labor.
5. Charity.

About these principles there is no dispute within the Fraternity—they are universally accepted as representing the ideal relationship between man and man.

Our first purpose is to explain this doctrine, as we are trying to interpret the Fatherhood of God, in terms of civic duty.

This bulletin, to be put into the hands of accredited speakers of each Grand Lodge, is designed to assist in the preparation of a talk, introductory to the series on the Brotherhood of Man, and to forecast our development of the subject in terms of these five principles. It first presents an outline for a talk, with accompanying footnotes. This is followed by a talk given in many lodges with success, based upon this outline. It is included as an illustration of one way in which this outline may be developed.

Each of the future bulletins in turn will develop one phase of the five principles and will be distributed as they are prepared.

THE EXECUTIVE COMMISSION.

George L. Schoonover, Chairman,
Anamosa, Iowa.

SUGGESTIONS FOR MEETINGS AT WHICH THIS TALK AND MOTION PICTURE ARE TO BE USED

1. The talk outlined requires about one hour for its delivery. The two reel motion picture provided to accompany it will occupy about 25 minutes more. A summary of the picture, to be used by the speaker when he does not have the film, will be found in footnote 8.

2. A typical program at which this talk is given could be arranged satisfactorily somewhat after the following manner:

a. Call to order.	
b. Introduction of the speaker	3 minutes.
c. First part of talk	45 minutes.
d. Motion picture	25 minutes.
e. Last part of talk	15 minutes.
A total of	88 minutes.

To this hour and a half could properly be added another hour of discussion of the subject. Audiences have already occupied more than this amount of time with this particular theme.

3. It is doubtful whether a program of this kind ought to be arranged in a banquet room. It should be held in the lodge, behind tyled doors. Music, particularly of a patriotic character, can be added with success, but no music should be used between the parts of the talk, except possibly a short number while the second reel is being placed in the machine.

4. No ritualistic work should be done on the same evening that this kind of a program has been planned. Get your membership to look forward to "Masonic Service Meetings" by making them worth while and strictly Masonic.

5. Take particular pains to see that younger members are urged to come to these meetings. They will receive the greatest benefit, and their interest in all lodge affairs will be increased as a result.

6. Tell your Grand Lodge Committee how the program was received, and offer suggestions that you think will help in carrying out other meetings of like kind.

7. Give your "Masonic Service Meetings" prominent publicity—the more directly your publicity reaches the Craft the better.

"THE BROTHERHOOD OF MAN"

INTRODUCTORY TALK

I. INTRODUCTION.

A. Candidate told that as a Mason he must work.

B. Learns that "work" means chiefly conferring of degrees.

II. PRESENT STATE OF UNREST—CRITICISM OF GOVERNMENT. (5 minutes.)

A. Dissatisfaction with Pay, Job, Prospects.

B. Dissatisfaction with Government.

1. Have lost faith in its justice.
2. Bolshevistic ideals appeal.[1]
3. Listen to foreign agitators, who say
   a. That only revolution will bring Utopia.
   b. Government is a thing to be feared and hated, taxes us and gives no reciprocal benefits.
      (1) Idea once justified. Justified in some parts of Europe today.

III. EARLY GOVERNMENTAL INJUSTICES. (5 minutes.)

A. Before 1700 we find

1. Little Religious Liberty.[2]
2. No Equality before the Law.[3]
3. No Equality of Opportunity.[4]
4. Laboring men suffered many injustices.[5]
5. No consideration for the poor and unfortunate.[6]

IV. MASONIC IDEALS EXPRESSED IN AMERICAN GOVERNMENT. (30 minutes.)

A. Founders of our Government sought to remedy these injustices by incorporating in the Declaration of Independence and the Constitution

1. Guarantees of Personal Liberty.
2. Personal Responsibility of every citizen.

NOTE. This combination of Liberty and Responsibility was an experiment untried in government. The Masonic system furnished a pattern with which they were familiar, and which they used.

B. Contribution of early Masonic Patriots.

1. Washington, Franklin, Warren, Revere.
2. Boston Tea Party.
3. George Mason and the Virginia Declaration of Rights.[7]

V. SOME WAYS IN WHICH OUR GOVERNMENT SERVES THE PEOPLE. (20 minutes.)

A. Average man fails to realize its efficiency.
   1. Therefore cannot answer the agitator.

B. How governmental activities touch our lives.
   1. Run film "A Citizen and His Government."[8]

VI. HOW WE CAN HOLD WHAT WE HAVE AND MAKE GOVERNMENT DO MORE. (20 minutes.)

A. Arouse appreciation of what it does.

B. Inspire interest in civic affairs sufficient to compel active participation of every Mason.
   1. Should not be an advocacy of men or measures, but of Masonic principles.

C. Develop leaders to fight anti-American propaganda.

D. Masons are natural leaders, because

1. Fundamentals of Republican form of government came from Masonry.
2. Masonry alone offers, as a basis for equitable human government, a unique conception of the Brotherhood of Man founded on the Fatherhood of God.
3. Membership a cross section of the body politic, enabling us
   a. To establish 15,000 centers of activity in our lodges.
   b. Set in motion stabilizing influences in every community.

E. What Masons have done, as an example of what can be done when necessary.

1. Boston police strike.[9]
2. Los Angeles bond issue for schools.[10]
3. I. W. W. troubles in Seattle.[11]

FOOTNOTES

1. ILLUSTRATIONS OF THE APPEAL OF THE I. W. W.

"We are the Bolshevists of America. We denounce governments, institutions and society; we hail the social revolution and destruction of the existing order of things."—Introduction to a set of resolutions drawn up at a meeting in New York City on December 2, 1917.

"The working class and the employing class have nothing in common. There can be no peace so long as hunger and want are found among millions of the working people and the few who make up the employing class have all the good things of life. . . . Between the two classes (working and employing) a struggle must go on until the workers of the world organize as a class, take possession of the earth and the machinery of production, and abolish the wage system. . . . Moreover the trade unions aid the employing class to mislead the workers into the belief that the working class have interests in common with their employers. . . . Instead of the conservative motto, 'A fair day's work for a fair day's pay,' we must inscribe on our banner the revolutionary watchword, 'Abolition of the Wage System.' . . . It is the historic mission of the working class to do away with capitalism."—Selections from the preamble to the constitution of the Industrial Workers of the World.

2. LACK OF RELIGIOUS LIBERTY.

In imputing to his tipsy parson the "vice" of atheism, Bishop Meade warns us that he does not mean a denial of the existence of God, but merely irreligion, or "living without God in the world." In 1724 the Bishop of London was officially informed that there were no "infidels" in Virginia, negroes and Indians excepted. A few years later, "when the first infidel book was imported, . . . it produced such an excitement that the governor and commissary communicated on the subject with the authorities in England." In those days freethinkers, if prudent, kept their thoughts to themselves. All over Christendom the atmosphere was still murky with intolerance, and men's conceptions of the universe were only beginning to emerge from the barbaric stage. Virginia was no exception to the general rule.—"Old Virginia and Her Neighbors" by Fiske, Volume II, 1st paragraph, page 264.

Religious persecution was common in most of the colonies. When the Royal Charter was granted to Roger Williams for the colony of Rhode Island it provided:

> "Whereas it is much on their hearts," says the preamble, quoting the petition of the colonists, "to hold forth a livelie experiment that a most flourishing civil state may stand . . . with a full libertie in religious concernments," accordingly, "noe person within the sayd colonye, at any tyme hereafter, shall bee any wise molested, punished, disquieted, or called in question, for any differences in opinione in matters of religion, and provided he doe not actually disturb the civil peace." West, p. 104.

Massachusetts objected to this freedom and Roger Williams said,

> "We have no law to punish any for declaring by words their minds concerning the ways and things of God." West, p. 105.

3. LACK OF EQUALITY BEFORE THE LAW.

Certain charges against the King of England in the Declaration of Independence:

"He has made judges dependent upon his will alone for the tenure of their offices and the amount and payment of their salaries.

"For depriving us in many cases of the benefits of trial by jury;

"For transporting us beyond the seas to be tried for pretended offences;

"For abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government.

"For taking away our charters, abolishing our most valuable laws and altering fundamentally the forms of our government;

"For suspending our own legislature, and declaring themselves invested with power to legislate for us in all cases whatsoever."

"In colonial times in America there was nothing like universal manhood suffrage. (Not one adult male in five had a right to vote in 1800). One-half of all the colonies required church membership for a suffrage right. By about 1700 all colonies required property ownership for voting. This was not entirely abolished until about 1850. The state of Rhode Island still requires property ownership to the extent of $134, for

voting in municipal elections. The colony of Virginia required the holding of a freehold of fifty acres of land without a house, or twenty-five acres of land with a house twelve feet square." Meyerholz in Wade-Russell, Elementary Americanism, p. 207.

"The election of 1789 was fiercely contested in New York, but only one vote was cast for every 27 inhabitants. . . . In Massachusetts only one man in 19 went to the polls in 1824; but after 1828 the proportion was rarely under 1 in 8." West, History of the American People, p. 478.

4. LACK OF EQUALITY OF OPPORTUNITY.

"In the Massachusetts legislature of 1825, a committee on education sent inquiries to the mayors and aldermen of all Massachusetts factory towns regarding hours of labor for children and the opportunities for schooling. The replies were as favorable as shame or local pride could make them, but no town claimed less than eleven hours of steady work per day for children (from six to seventeen years old) and only two reported so short a day. The 'dawn to dark' day was frankly reported in many cases. Seekunk stated that its child operatives 'work twelve hours; some may get eight weeks' schooling.' Waltham failed to state the hours of labor, but said, 'As much opportunity for schooling as can be expected.' Bellingham honestly declared, 'Work twelve hours per day. No opportunity for School except by employing substitutes.' (This long labor day meant **every day in the year,** save Sundays, be it remembered, except in a few places where conditions made it more profitable to close the factories for some eight weeks in the winter.) Southbridge reported **'Average** twelve hours. **These children are better off than their neighbors.'** (An average of twelve hours meant some of fourteen hours to balance the short winter days.) Boston said concisely, 'No schooling.' Fall River with unconscious irony stated, 'Work all day. There are good public and private schools and a free Sunday School.'

"These horrible conditions show even more plainly in a temperate statement by 'Many Operatives' in the **Mechanics Free Press** for August 21, 1830, regarding children in the Philadelphia factories:

> "It is a well known fact that the principal part of the helps in cotton factories consist of boys and girls, we may safely say from six to **seventeen years of age. We are confident that not more than one-sixth of the boys and girls employed in such factories are capable of reading or writing their own names.** We have known many instances where parents who are capable of giving their children a trifling education, one at a time, (have been) deprived of that opportunity by their employer's threats, **that if they did take one child from their employ, for a short time, for school, such families must leave the employment,** and we have even known such threats put in execution. . . ." West, p. 454-5.

5. LACK OF PROPER CONDITIONS OF LABOR.

Time card of a machine shop in Providence, R. I., for 1848. From "Tarbell's Golden Rule in Business," American Magazine, April, 1915.

	Bell rings for work to commence	Bell rings for Breakfast	Bell rings for return to work	Bell rings for Dinner	Bell rings for return to work	Work ceases
January and February	Sunrise			12:30	1:10	7
Mar. 1 to 20	Sunrise	7:30	8:10	12:30	1:10	7
Mar. 20 to April 30	Sunrise	7:00	7:40	12:00	12:40	Sunset
May, June, July	4:55	6:30	7:10	12:00	12:55	6:45
Aug. 1 to 15	Sunrise	6:30	7:10	12:00	12:55	6:45
Aug. 15 to Sept. 20	Sunrise	7:00	7:40	12:00	12:55	Sunset
Sept. 20 to Oct. 30	Sunrise	7:30	8:10	12:30	1:10	7
November, December	Sunrise			12:30	1:10	7

"In Lowell live between seven and eight thousand young women, who are generally daughters of farmers of the different states of New England; some of them are members of families that were rich the generation before. . . . The operatives work thirteen hours a day in the summer time and from daylight to dark in the winter. A clerk is on watch and effective means are taken to stimulate punctuality. The young women sleep on an average of six to a room: three beds to a room."—From an article published in 1846.

"Notice: Those employed at these mills and works will take notice that there is a store kept for their accommodation; where they can purchase the best of goods at fair prices, and it is expected that all will draw their goods from said store. Those who do not are informed, that there are plenty of others who would be glad to take their places at less wages.

"Crompton Mills, February 1843. Benj. Cozzens.

"(These mills employed from 1000 to 1500 hands)."
—Commons; Documentary History.

6. GENERAL CONDITIONS THAT WERE ONCE BAD.

"Besides this it will prove a general benefit unto our country, that through this occasion, not only a great number of men which do live idly at home, and are burdenous, chargeable and unprofitable to this realm, shall hereby be set to work, but also children of twelve or fourteen years of age, or under, may be kept from idleness, in making a thousand kinds of trifling things, which will be good merchandise for that country. And moreover, our idle women, which the realm may well spare, shall also be employed on plucking, drying, and sorting of feathers, in pulling, beating, and working of hemp, and in gathering of cotton, and divers things right necessary for dyeing."—Sir Humphrey Gilbert, 1583.

"But frequently very old people come over, who cannot pay their passage. They therefore sell their children, so that they serve both for themselves and for their parents."—Travels in North America, by Marquis de Chastelleux, 1781-2.

"At first I was puzzled to explain to myself, how, in a country where there is still so much land to clear, men who do not refuse to work should remain in misery; but I have since learned, that all these useless territories, these immense estates, with which Virginia is covered, have their proprietors. Nothing is more common than to see some of them possessing five or six thousand acres of land, who clear out only as much as their negroes can cultivate; yet they will not give or even sell the smallest portion of them, because they form a part of their possessions and they are in hopes of one day augmenting the number of their negroes. These white men, without fortune, and frequently without industry, are straightened, therefore, on every side, and reduced to the small number of acres they are able to acquire. . . . To the Southward the climate is less healthy, and the settlers without partaking of the wealth of Virginia, share all the inconveniences of the climate, and even the indolence it inspires."—Commons; Documentary History.

7. THE VIRGINIA BILL OF RIGHTS.

On May 6th, 1776, the Virginia Convention, meeting in Williamsburg, adopted the following resolution:

"RESOLVED unanimously, That the delegates appointed to represent this colony in General Congress be instructed to propose to that respectable body to declare the United Colonies free and

independent states, absolved from all allegiance to or dependence upon the crown or parliament of Great Britain, and that they give the assent of this colony to such declaration, and to whatever measures may be thought proper and necessary by the Congress for forming foreign alliances and a confederation of the colonies at such a time and in the manner as to them shall seem best:

"Provided, That the power of forming government for and the regulations of the internal concerns of each colony be left to the respective colonial legislatures.

"RESOLVED unanimously, That a committee be appointed to prepare a **Declaration of Rights**, and such a plan of government as will be most likely to maintain peace and order in this colony and secure substantial and equal liberty to the people."

In accordance with these Resolutions a committee was appointed, and on May 27th the **Declaration of Rights** was reported to the convention. It was finally adopted on June 12th.

The first draft of this Declaration was made by George Mason, a friend of George Washington and a member of the Masonic Order. The Declaration as finally adopted differs but little from his first draft. (Larned, p. 3757.)

A copy of the Resolution, together with a copy of the Declaration of Rights, was presented to the continental Congress in Philadelphia by the Virginia delegates.

A comparison of the Virginia Declaration of Rights with the Declaration of Independence will show that a very definite relationship exists between them, and that this document was used as a basis for the Declaration of Independence.

The following is the text of the Virginia Declaration of Rights:

"A Declaration of Rights made by the Representatives of the good People of Virginia, assembled in full and free Convention, which rights do pertain to them and their posterity as the basis and foundation of government.

"I. That all men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society, they cannot by any compact, deprive or divest their posterity; namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety.

"II. That all power is vested in, and consequently derived from, the people; that magistrates are their trustees and servants, and at all times amenable to them.

"III. That government is, or ought to be, instituted for the common benefit, protection and security of the people, nation or community; of all the various modes and forms of government, that is best which is capable of producing the greatest degree of happiness and safety, and is most effectually secured against the danger of maladministration; and that, when a government shall be found inadequate or contrary to these purposes, a majority of the community hath an indubitable, unalienable and indefeasible right to reform, alter or abolish it, in such manner as shall be judged most conducive to the public weal.

"IV. That no man, or set of men, are entitled to exclusive or separate emoluments or privileges from the community but in consideration of public services, which not being descendable neither ought the offices of magistrate, legislator or judge to be hereditary.

"V. That the legislative, executive and judicial powers should be separate and distinct; and that the members thereof may be restrained from oppression, by feeling and participating the burthens of the people, they should, at fixed periods, be reduced to a private station, return into that body from which they were originally taken, and the vacancies be supplied by frequent, certain and regular elections, in which all, or any part of the former members to be again eligible or ineligible, as the laws shall direct.

"VI. That all elections ought to be free, and that all men having sufficient evidence of permanent common interest with, and attachment to the community, have the right of suffrage, and cannot be taxed, or deprived of their property for public uses, without their own consent, or that of their representatives so elected, nor bound by any law to which they have not in like manner assented, for the public good.

"VII. That all power of suspending laws, or the execution of laws, by any authority, without consent of the representatives of the people, is injurious to their rights, and ought not to be exercised.

"VIII. That in all capital or criminal prosecutions, a man hath a right to demand the cause and nature of his accusation, to be confronted with the accusers and witnesses, to call for evidence in his favor, and to a speedy trial by an impartial jury of twelve men of his

vicinage, without whose unanimous consent he cannot be found guilty; nor can he be compelled to give evidence against himself; that no man be deprived of his liberty, except by the law of the land or the judgment of his peers.

"IX. That excessive bail ought not to be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

"X. That general warrants, whereby an officer or messenger may be commanded to search suspected places without evidence of a fact committed or to seize any person or persons not named, or whose offence is not particularly described and supported by evidence, are grievous and oppressive, and ought not to be granted.

"XI. That in controversies respecting property, and in suits between man and man, the ancient trial by jury of twelve men is preferable to any other, and ought to be held sacred.

"XII. That the freedom of the press is one of the great bulwarks of liberty, and can never be restrained but by despotic governments.

"XIII. That a well regulated militia, composed of the body of the people, trained to arms, is the proper, natural and safe defence of a free state; that standing armies in time of peace, should be avoided as dangerous to liberty, and that in all cases the military should be under strict subordination to, and governed by, the civil power.

"XIV. That the people have a right to uniform government; and therefore, that no government separate from or independent of the government of Virginia, ought to be erected or established within the limits thereof.

"XV. That no free government, or the blessing of liberty, can be preserved to any people, but by a firm adherence to justice, moderation, temperance, frugality and virtue, and by a frequent recurrence to fundamental principles.

"XVI. That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the duty of all to practice Christian forbearance, love and charity toward each other."

8. SYNOPSIS OF FILM "A CITIZEN AND HIS GOVERNMENT"

The purpose of the film entitled "A Citizen and his Government" is to illustrate twenty-seven ways in which the government serves every citizen, be he rich or poor. These are grouped under seven principal headings, showing how our lives are protected, as in inspections under the Food and Drug Act; pure water supply; protection of our health by requiring light and clean surroundings in factories and safety devices on dangerous machinery; protection of our property as evidenced by Fire Departments and Police activity.

Attention is called to the fact that the government educates our children and protects them in various ways while they are in school. The provision for free books in public libraries, and free recreation in public parks, bathing beaches and the like, are also illustrated. How the sick and needy are provided for in public hospitals is emphasized. For the annual benefits thus derived a common working man expends only a part of one week's pay.

This is a republic of the people, by the people and for the people, wherein every citizen is a sovereign, his home is his castle, and he owes allegiance only to his flag, the symbol of the whole people.

9. RESOLUTION SENT BY GRAND LODGE OF MASSACHUSETTS TO GOVERNOR COOLIDGE.

"WHEREAS: The City of Boston was last night the scene of an exhibition of violence and lawlessness such as must bring shame and indignation to every true American, and

"WHEREAS, This occurrence was made possible because the sworn defenders of the peace of the community, refusing to submit their cause to the decision of the courts, deserted their posts of duty in the effort to settle by coercion the question at issue between themselves and their lawful commanding officers, and

"WHEREAS, This disregard for the law on the part of its sworn officers not only opened the way for an outbreak on the part of the lawless and criminal elements of a great city, but by example encouraged it; be it therefore

"RESOLVED, That the Freemasons of Massachusetts in Grand Lodge assembled express their unalterable attachment to the principles which have been fundamental to organized Freemasonry for more than two hundred years, namely, that the liberty of every citizen is the highest aim of the state; that such liberty is to be sought under a government of laws, not of men; that

such liberty is possible only when all obey the laws which all have made; that without such obedience to law on the part of all citizens free democracies are impossible; and be it further

"RESOLVED, That Americans today face no more important task than that of asserting and maintaining the supremacy of the law of the land and resisting any and all efforts by whomsoever made to undermine and destroy that law-abiding spirit and habit which is the foundation-stone of our liberties; and be it further

"RESOLVED, That this Grand Lodge request the Grand Master to communicate these resolutions to His Excellency the Governor of the Commonwealth and to His Honor the Mayor of Boston with the assurance that the eighty thousand citizens here represented offer full sympathy and whatever aid may be possible in their efforts to assert and maintain the supremacy of the law and to protect the peace of the community."

10. In Los Angeles during the summer of 1920 the question of a $9,000,000 bond issue for school buildings was placed before the people. The Catholic Bishop of the diocese served notice on the School Board that if the proposition carried an appropriation in excess of $7,000,000 it would be defeated. Masons rose to the occasion. The needs of the schools of Los Angeles county were explained in detail in every Masonic lodge, and the bond issue for $9,000,000 was carried by 15 to 1.

11. The I. W. W. uprising in Seattle in 1919 was a direct challenge to the municipal and county government. Ole Hanson's spectacular stand was taken after a number of Masonic lodges had met and declared that the personnel of the Masonic Fraternity was willing to be sworn in to maintain the peace and security of the citizens.

THE BROTHERHOOD OF MAN

The following talk is an illustration of one interpretation of the outline. It is hoped that each speaker will develop his own talk, thereby making it a personal message.

I. INTRODUCTION.

Has it ever seemed strange to you that we initiate men into Freemasonry and, in the course of their initiation, place them in possession of certain secrets which, we inform them, will enable them to work and receive wages as Masons? Initiation means the beginning of something, and having initiated them, having given them these secrets and the means of working and receiving wages, we absolutely fail to give them any work to do, or any opportunity to earn those wages which we so solemnly promised them.

Let us assume that a man who was not acquainted with our present-day lodge-room English, if I may call it that, should conceive a favorable opinion of our institution, and petition for initiation into our mysteries. Assume further, that he is in every way worthy of admission into our Order. That means that he is a man of ordinary intelligence, he understands the English language, the proper use of ordinary words. Having been accepted by a unanimous ballot, he presents himself for initiation. He is duly and truly prepared, introduced and received in due form, and initiated into our mysteries. He finds an exhaustive philosophical system idealizing and dignifying labor, and is informed that this is his initiation, (that is, his beginning), and is told that the purpose of this initiation is to put him in possession of certain secrets which will enable him to work and receive wages as a Mason. Because he is eminently fitted for membership, he is deeply impressed by his initiation, and

firmly resolves that he will work and receive these wages.

Accordingly, when he receives notice of the next meeting of his lodge, he manages to attend, fully prepared to take up this great and good work. He finds, however, that there are other applicants knocking at the door, and more initiatory work in progress. Realizing that men engaged in so noble an enterprise must necessarily take some time from their labors properly to impress novitiates with the fundamental principles of the splendid work in which they are about to engage, he comes again and again, only to find the same conditions prevailing. He is surprised, and somewhat disappointed. Having been told that at his leisure hours, in order that he may improve in Masonic knowledge, he is to converse with well-informed brethren who will be as ready to give as he is to receive instruction, he hunts out some brother, possibly the Master of his lodge, and says, "I have been coming here pretty regularly, anxious to do some Masonic work; but so far we have only initiated candidates. When are we going to do some real work?" "Work!" replies the Master; "why, we are working now; this is our work." "No," says the inquiring brother, "this isn't work; this is only initiation." So the Master, perhaps patiently, but more likely impatiently, informs him that initiation is the only work he has ever known as a Mason; and our aspiring brother goes away a sadder but a wiser man.

II. PRESENT STATE OF UNREST.

My brethren, we are here tonight to learn that there IS something for Masons to do which will enable us to earn our promised wages. There never was a time in the history of the world when it was so important for Masonry to go to work as right now. We are living in a period of great unrest, so great that many

wonder whether our modern civilization is about to disintegrate, as did that of Egypt, Greece and Rome. Men are dissatisfied,—dissatisfied with their pay, with their jobs, with their living conditions, with their prospects. And this dissatisfaction has become so great as to cause discontent with our government. Many people have lost confidence in it. They say that a poor man has no chance; that legislation is enacted for the benefit of privileged classes at the expense of the masses; that money can buy justice; that this is a rich man's government. They listen to the alluring voice of the foreign agitator with his promises of Utopian conditions that have long ago proven visionary and impossible of realization. These foreigners know little of our history and nothing at all of our ideals. They look upon government as a thing to be feared, as a thing to be hated, as an instrumentality in the hands of rulers and privileged classes that takes men and money from the people without giving anything in return.

These things are probably true of the government of the country from which they come. It was generally true of governments throughout the civilized world at the time Freemasonry was born.

III. EARLY GOVERNMENTAL INJUSTICES.

At the opening of the eighteenth century, when Freemasonry, as we know it today, first came into being, we find that there was no religious liberty,—men did not have the right to worship God according to the dictates of their own consciences. There was no equality before the law; the courts were in the hands of the ruling classes, and every controversy was speedily decided in their favor. There was no equality of opportunity; the son of a poor man was born and reared to be a poor man, and the son of a rich man was born and reared to be a rich man, and it was impossible for either of

them to alter his condition. Education was only for the wealthy and those of noble birth. Naturally, under these conditions, the laboring man suffered many injustices; and scant, if any, consideration was given to the poor and unfortunate. Such government merited criticism.

IV. HOW MASONRY EXPRESSED ITS IDEALS THROUGH GOVERNMENT.

Even in that age there were men, thinking men, men of vision, who regarded these conditions as intolerable, and rejected the idea that such government could be of divine inspiration; they knew that was not God's idea of the lot of man. And these men found in the Ritual of Freemasonry a confirmation of their ideals. They found in Masonry a fellowship of forward-looking men who knew no class distinctions, who realized the inherent dignity of labor, and whose ideal was the universal Brotherhood of Man under the Fatherhood of God.

When these men, hearing of the wonderful new country across the sea, came over here to escape from the intolerable conditions under which they were living, and to enable them to worship God and live according to the dictates of their own consciences, they brought their Masonic Altars with them and set them up in the wilderness. And they placed upon them the Book of Holy Writ, symbolic of God's law for the government of man, and upon the book they placed the square, symbol of equality before the law, and the compass, symbol of that due restraint upon personal liberty which is necessary for the protection of the rights of others. Then, as the American colonies grew and prospered in this land of milk and honey, the Masonic lodges grew and prospered with them, the history of the two being inseparably linked together.

Finally the day came when the attention of the ruling classes in old England was attracted to their fair colonies. They suddenly realized

that America could be made to pay tribute to their coffers. As a result these early apostles of freedom were subjected to oppressive laws and unjust taxation; but having had a taste of self-government, they rebelled against injustice and oppression. We know that they met in their lodges and talked these matters over. As you read profane history you learn, for instance, of the Green Dragon Tavern in Boston, and the Caucus Pro Bono Publico that met there, and what this organization did for American liberty. But it remains for you to read Masonic history and there learn that the Green Dragon Tavern was owned by, and was the meeting place of, a Masonic lodge; and the Caucus Pro Bono Publico was made up of Masons, and was originated and presided over by Joseph Warren who gave up his life in the cause of freedom at Bunker Hill; Warren, a Past Grand Master of Masons in Massachusetts, a fellow of the craft, your brother and my brother.

There came a day when a certain monopoly in Old England, the East India Company, enjoying a special privilege, found that it had been bucking the law of supply and demand a little too hard in hoarding tea; and these food profiteers of the eighteenth century found their tea spoiling in their warehouses, so some one conceived the scheme for unloading it on the American colonies, under tax. Coming as a culmination of a long line of unjust impositions, this tea proved a proverbial last straw. This, too, was talked over in that old lodge hall. We find one night that a lodge meeting was adjourned under peculiar circumstances. The secretary could not reduce to writing the real truth, but he was a symbolist, and knew that we who came after him would also be symbolists, so he closed the minutes of that meeting with a line of capital "T's" across the bottom of the page. From that record, by comparing the date thereof with profane history and the

known fact that the Green Dragon Tavern was the scene of the hatching of the conspiracy, we know that these colonial brethren of ours one night closed their lodge, doffed their lambskin aprons, donned the garb of Indians, and went down to Boston Harbor. They boarded the tea-laden ships at anchor there, dumped the tea into the sea, and made the mighty Atlantic one gigantic teapot, stirring up in that teapot such a tempest that monarchs trembled on their thrones, and special privilege realized that at last free people had come into their own.

And that was but the start. A little later our attention is attracted by another big soul whose influence on the formative period of our nation cannot be over-estimated, Paul Revere, your brother and my brother, and also a Past Grand Master of Masons in Massachusetts. There is no need of my reciting the story of his famous ride from Middlesex to Lexington, but I want to ask you, where did Paul Revere find the men bound to him by indissoluble bonds of secrecy, to make his exploit possible? Where would he naturally go to find men within the repository of whose fathful breasts secrets would remain safely lodged? Only the walls of the old Green Dragon Tavern can answer.

Now that the teapot of human liberty was brewing, and the time was ripe for a break with the mother country, the founders of our nation decided that a decent respect for the opinions of others made it necessary for them to reduce to writing the reasons that prompted them to take this stupendous step. The Declaration of Independence was written, and the first man who scrawled his signature clear across the page so that "George III might read it without putting on his glasses," thus bequeathing his name to posterity as a slang phrase, was John Hancock, your brother and my brother.

What a wonderful document they wrote! How the language moves along with all the sim-

ple majesty so peculiar to Freemasonry. They didn't start out with a list of grievances, but with a statement of certain elementary principles: "We hold these truths to be self-evident; that all men are created equal." My brethren, in that day there was only one institution in the world that taught the equality of man, and that institution was Freemasonry. "That they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." How typically Masonic is this reference to the great Creator. And then followed that short but complete definition of government, "That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." These early Masons, realizing that they were laying the basis for a new nation, went down to the bedrock of human brotherhood under divine fatherhood, for both are expressed in that famous declaration. They made these principles the foundation for a spiritual temple to Freedom such as the world had never known.

Our attention now is attracted by another figure. The principles having been stated, it became necessary to establish them, and the old order was not to pass away without a struggle. At the head of the army which was to make those principles live we find a man who, because of his commanding personality, dominated the history of the period, George Washington, a fellow of the craft, your brother and my brother. There is nowhere else in our history a figure so pathetic and yet so sublime as George Washington at Valley Forge, during the darkest hour of the war, when defeat seemed imminent, kneeling in the snow in humble supplication to Deity, because he had learned, just where you and I learned it, that when the strength and wisdom of man fail, there is an inexhaustible supply above, yielded to us through the power of prayer.

And who is that glorious, vigorous, enthusiastic, young man, thrilled with a splendid vision, constantly at the right hand of the great leader? LaFayette, your brother and my brother, and he will continue to be such no matter how many statues the enemies of our Order may erect to his memory.

Under such leadership, my brethren, those early craftsmen fought the good fight for liberty and equality until tyranny and autocracy were overthrown, and for the first time in the history of the world a nation, erected upon the principles to which Freemasonry is dedicated, became a reality.

The next step was to provide a system of government for carrying these principles into effect. When the Constitutional Convention was assembled, we find it presided over by our good brother George Washington, and dominated by the devotees of the craft; Benjamin Franklin, Past Grand Master of the Grand Lodge of Pennsylvania, Alexander Hamilton and many others. When at last the task was accomplished, Brother Benjamin Franklin, pointing to the fac-simile of a sun portrayed on the back of the chair of the presiding officer, said, "Throughout the days that we have been laboring here, I have observed that sun, and wondered whether it was a rising or a setting sun. Now I know it is a rising sun." That was a splendid bit of symbolism for all mankind; but to us of the craft it is a direct message from Benjamin Franklin that in his opinion the presiding officer of that convention was sitting in a Masonic East and that the work done in that convention was Masonic work.

My brethren, the Constitution of the United States should be the basis of a free man's catechism, taught in every public school in the land. Upon the bedrock of fundamental principles laid down in the Declaration of Independence, they built the foundation of a nation; and they built

it square, and they built it plumb, and they built it level, that the temple to be erected thereon might endure forever. You will search the Constitution in vain for a ruling class, for a state religion, for special privilege. But you will find amply guarded a nation in which all have an equal voice. You will find complete religious liberty, equality of all men before the law, and an equal opportunity for advancement, to every human being within the boundary of this fair country of ours. In view of all this, is it merely by chance, then, that, when Brother George Washington was sworn in as the first President of these United States, the oath of office was administered by the Grand Master of the State of New York, and upon the Bible taken from a Masonic Altar? No, my brethren. We built the foundation of this nation, and built it according to plans designed by the Supreme Architect of the Universe upon the Masonic Trestleboard.

May I, at this point, pay tribute to another Mason of that early day? He, too, was a master builder with a vision, and saw the magnificence of the temple to liberty of which only the foundation had been laid. He was a diligent worker and did a noble part in laying some of the first courses of stone on that foundation. He built square and plumb and level, as befitted so noble a workman. I refer to Brother John Marshall, first Chief Justice of the Supreme Court of the United States, Past Grand Master of the Grand Lodge of Virginia, who, by his broad and liberal construction of the Constitution, did so much for the future of our nation.

How many of us realize what a truly wonderful nation we live in? The fact is, we have become so accustomed to having this government of ours care for us in our daily lives that we do not appreciate how completely it safeguards us and how indispensable it has become. Let us pause here for a time and recall to mind a few of the things it does.

V. WHAT OUR GOVERNMENT DOES FOR US.

(Synopsis of film contained in footnotes.)

(Moving pictures.)

VI. HOW WE CAN HOLD WHAT WE HAVE AND MAKE GOVERNMENT DO MORE.

You have seen here, my brethren, but twenty-seven of the hundreds of things our government is doing for us every day. As a matter of fact our government, national, state, county and city, is continually serving the people, and the mere fact that we are unconscious of this shows just how well it is doing its work. It is serving all the people and doing it more adequately than any other government in the world.

Here or there, now and then perhaps, things have not always worked out as they should. There have been instances when the law has been made an instrument of oppression. Legislation has at times been enacted for the benefit of privileged classes. Unworthy men are always creeping into public offices. But whose fault is that? Is it George Washington's fault? Is it the fault of Paul Revere, or Joseph Warren, or John Marshall? Or is it your fault and my fault? Our ancient brethren builded upon the solid rock of fundamental Masonic principles. They builded a foundation that made possible the erection of a superstructure that would last forever. Then, having completed their labors, they said to us, "Here! Here is a foundation upon which to build. Here is a Constitution that places the government of the country absolutely in your own hands to do with as you see fit." Is it their fault if we have fallen down on the job? Is it their fault if we lack vision, if we have eyes and see not, and, having the tools of the ancient craft know not how to use them?

No, my brethren, there is nothing wrong with our form of government. The trouble lies

with our citizenship. We do not know enough about our government, nor do we take a sufficient interest in it to see that it functions properly. The cure is obvious. Our citizenry must be aroused to a proper interest in our government and what it does and what it stands for, and a proper appreciation of the Constitution and how it safeguards liberty, equality and fraternity. The people need leadership in this, and that is your job and my job, work bequeathed to us by the fathers of our country. We, who have sworn allegiance to the same ideals that actuated them, have a duty to see to it that the nation they founded upon these ideals is perpetuated. Are we doing our duty?

Somewhere, during the course of my journey toward the East, I was handed a twenty-four inch gauge, and informed that we, as Masons, use it to divide our time, whereby we have eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep. We manage to get eight hours for refreshment and sleep, all right, and we give eight hours, if not more, to our usual vocations, but what about the eight hours we owe to God and our fellowmen? I am afraid that most of us, when we appear before the Senior Warden in the Grand Lodge above and ask for our wages, if any be due, will find but a small amount to our credit.

My brethren, it is time for Masonry to awake, time for us to go to work and earn our wages. Masonry was never intended to be a mere degree mill. If it is to be only that, I am ready to ask for my dimit tonight. When Masonry gives us certain secrets in order that we may work and receive wages, it expects us to work and earn those wages. An initiation which ends with initiation is a farce and absolutely meaningless, and Freemasonry does not do meaningless things.

Do you begin to see the vision? Let me

show you a Masonic symbol. (Show original Book of Constitutions guarded by Tyler's sword.) A great Masonic scholar has said that Masonry conceals the real meanings of its symbols, even from the initiated, until they are prepared to receive them; that very often the so-called monitorial explanation of a symbol is no explanation at all. Here is a symbol with which you are all familiar. The Book of Constitutions guarded by the Tyler's Sword. It is said to teach us to be ever watchful and guarded in all our thoughts, words and actions, especially when before the enemies of Freemasonry, ever keeping in mind those truly Masonic virtues, Silence and Circumspection. Now, I leave it to you, isn't that a bit far-fetched? Has it ever meant much of anything to you? If the founders of the craft had meant to teach silence and circumspection, could not those past masters of the art of symbolism have found something far more fitting than this? Has not our meeting tonight helped you to see a new meaning in the symbol? Remember the Book of Constitutions and the Tyler's Sword are here used as symbols. Has it ever occurred to you that they might be interpreted thus? (Show sword as Freemasonry and the Book as the Constitution of the United States.)

Now, if you have caught the vision, you see the work that lies before us. The cure for the present discontent lies in arousing in the hearts of all the people a love for our country, bringing them to appreciate America and American institutions; teaching them their rights and DUTIES under the Constitution; showing them that active participation in voting, elections, determination of national, state and local policies, and similar matters, is their DUTY no less than their right. By the exercise of that right and the fulfilment of that duty, and in that way alone, can we keep our courses of stone in harmony with the structure begun by our forefathers on the foundation of Masonic principles.

It has been said, "You can't fight for a flag until you know the color of it." What is the color of our flag? It is red, red with the blood of heroes shed in its defense, and to us it symbolizes love, the greatest force in the universe; it is white, white as the lambskin which unspotted by the world every Mason wears and which symbolizes purity; it is blue, blue as the starry-decked canopy of Heaven which forms a covering for our lodge and symbolizes truth. Take away the white and the blue, and the red no longer symbolizes love but becomes the red of anger, hatred and destruction. Our ancient brethren placed these colors in combination, and it is your duty and my duty to see to it that they remain in combination.

We, as Masons, are the natural leaders in this work, because Masons established this nation and built its foundation, and no one is better fitted than we to supervise its growth. Our membership is a cross section of the body politic, representing every social and economic viewpoint. We have 15,000 lodges, each one of them a possible center of activity in support of the government, capable of setting in motion in every city and hamlet in the land influences tending to stabilize our government.

It can be done. It has been done. When the policemen of Boston announced that they would strike, and the whole nation stood aghast as they realized the possible consequences, Governor Coolidge, now Vice-President of these United States, inspired by the ringing resolutions of the Grand Lodge of Massachusetts, declaring that the representatives of law and order had no right to strike, took the determined stand that ended that strike.

In the summer of 1920 the School Board of Los Angeles announced to the people that a nine million dollar bond issue was necessary in order to afford to the children of the community that equality of opportunity guaranteed them under our form of government. The Catholic Bishop

of the diocese announced that if more than seven million was asked for, the proposition would be defeated. The Masons of Los Angeles rose to the occasion, explained the needs of the schools to their own members and to the people of Los Angeles, and the nine million dollar bond issue carried by a vote of 15 to 1, in spite of the opposition from Rome.

When the I. W. W. uprising, in the spring of 1919, threatened the municipal and county governments at Seattle, Mayor Ole Hanson took the determined stand that broke that strike only after Masons had gone on record and pledged the active assistance of the Masonic Fraternity in support of law and order.

My brethren, the world has just gone through a mighty war. We have opposed autocracy with the full strength of our young manhood. That struggle lifted us to heights of spiritual vision such as had not been experienced in generations. During the course of the struggle, a splendid Englishman, on the field of battle, penned a poem which will live forever:

In Flanders' Fields the poppies blow,
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly,
Scarce heard amidst the guns below.
We are the dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now, we lie
In Flanders' Fields.

Take up the quarrel with the foe,
To you, from falling hands, we throw
The Torch. Be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders' Fields.

And our own boys, our brethren in khaki, answered that call. They said:

Sleep on, ye brave! The shrieking shell,
The quaking trench, the startling yell,
The fury of the battle Hell
Shall wake you not; for all is well.
Sleep peacefully, for all is well.

Your flaming torch aloft we bear;
With burning heart an oath we swear
To keep the faith, to fight it through,
To crush the foe, or sleep with you
In Flanders' Fields.

And they kept the faith; they fought it through; they crushed the foe; and, alas, many of them sleep in Flanders' Fields. Deeply moved by their heroic sacrifice, we, too, made a pledge, and said:

Fear not that you have died for naught,
The torch you threw to us we caught;
Ten million hands will hold it high,
And Freedom's Light shall never die.
We've learned the lesson that ye taught
In Flanders' Fields.

I wonder if it is true. Have we learned the lesson that they taught? Are we bearing aloft liberty's torch? Are we working, or are we only going through the motions?

Oh, my brethren, Masonry must get the vision; Masonry must awake; the enemy is not at our gates, it is in our very midst. Our government is being attacked. The principles of Freemasonry are in danger; the foundation of government laid by our ancient brethren is being undermined. We cannot, we must not, stand idly by. The time for speculation is past; the time for action has arrived. Masonry must be reinterpreted in terms of service.

With the thought of "Flanders' Fields" still in our minds, may we not re-dedicate ourselves to the service of our country and mankind? "If we will but give aid to what were once Masonry's great schemes for human improvement, not fitfully and spasmodically, but regularly and incessantly, as the vapors rise and the springs run, and as the sun rises and the stars come up into the heavens, then we may be sure that great results will be attained and a great work done. And then it will most surely be seen that Masonry is not effete or impotent, nor degenerated nor drooping to a fatal decay."